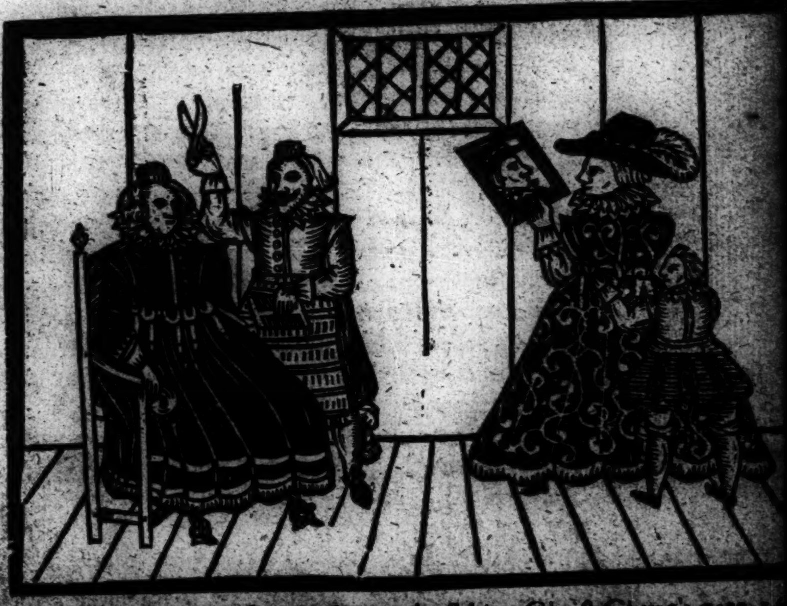
HIC MVLIER:
OR,
The Man-Woman:
Being a Medicine to cure the Coltiſh Diſeaſe
the Staggers in the Maſculine-Feminines
of our Times.
1620.
Expreſt in a briefe Declamation.

Non omnes poſſumus omnes.

Miſtris, will you be trim'd or truſſ'd?



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HIC MVLIER.

HIC MVLIER; How now? Breake *Priſcians* head at the firſt encounter? but two words, and they falſe Latine? Pardon mee good Signior *Conſtruction*; for I will not anſwere thee as the Pope did, that I will doe it in deſpight of the Grammar: but I will maintaine, if it be not the trueſt Latine in our Kingdome, yet it is the commonneſt. For ſince the daies of *Adam* women were neuer ſo Maſculine; Maſculine in their genders and whole generations, from the Mother, to the yongeſt daughter; Maſculine in Number, from one to multitudes; Maſculine in Caſe, euen from the head to the foot; Maſculine in Moode, from bold ſpeech, to impudent action; and Maſculine in Tenſe: for (without redreſſe) they were, are, and will be ſtill moſt Maſculine, moſt mankinde, and moſt monſtrous. Are all women then turn'd Maſculine? No, God forbid, there are a world full of holy thoughts, modeſt carriage, and ſeuere chaſtitie; to theſe let mee fall on my knees, and ſay; You, O you women; you good women; you that are in the fulneſſe of perfection, you that are the

A Petition to good women.

crownes of natures worke, the complements of mens excellencies, and the Seminaries of propagation; you that maintaine the world, ſupport mankinde, and giue life to ſocietie; you, that armed with the infinite power of vertue, are Caſtles impregnable, Riuers vnſaileable, Seas immoueable, infinit treaſures, and inuincible armies; that are helpers moſt truſtie, Centinels moſt carefull, ſignes deceitleſſe, plaine wayes faileleſſe, true guides dangerleſſe; Balmes that inſtantly cure, and honours that neuer periſh: O doe not looke to finde your names in this Declamation, but with all honour and reuerence doe I ſpeake to you: You are *Seneca's* Graces, women, good women, modeſt women, true women: euer yong, becauſe euer vertuous, euer chaſt, euer glorious: when I write of you, I will write with a golden pen, on leaues of golden paper; now I write with a rough quill, and blacke Inke on iron ſheetes, the iron deeds of an iron generation.

Sen. de Benef. l. 3.

Of whom the Author writes.

Come then, you Maſculine-women, for you are my Subiect, you that haue made Admiration an Aſſe, and fool'd him with a deformitie neuer before dream'd of, that haue made your ſelues ſtranger things then euer *Noahs* Arke vnladed, or *Nyle* ingendred; whom to name, hee that named all things, might ſtudy an Age to giue you a right attribute; whoſe like are not found in any Antiquaries ſtudy, in any Sea-mans trauell, nor in any Painters cunning; you that are ſtranger then ſtrangeneſſe it ſelfe; whom Wiſemen wonder at; Boyes ſhoute

at,

at, and Goblins themſelues ſtart at; You that are the gilt durt, which imbroders Play-houſes; the painted Statues which adorne Caroches, and the perfumed Carrion that bad men feede on in Brothels: 'Tis of you I intreat, and of your monſtrous deformitie; You that haue made your bodies like anticke Boſcadge, or Croteſco worke, not halfe man, halfe woman; halfe fiſh, halfe fleſh; halfe beaſt, halfe Monſter: but all Odyous, all Diuell, that haue caſt off the ornaments of your ſexes, to put on the garments of Shame; that haue laid by the baſhfulneſſe of your natures, to gather the impudence of Harlots; that haue buried ſilence, to reuiue ſlander; that are all things but that which you ſhould be, and nothing leſſe then friends to vertue and goodneſſe; that haue made the foundation of your higheſt deteſted worke, from the loweſt deſpiſed creatures that Record can giue teſtimonie of: the one cut from the Common-wealth at the Gallowes; the other is well knowne. From the firſt you got the falſe armoury of yellow Starch (for to weare yellow on white, or white vpon yellow, is by the rules of Heraldry) baſeneſſe, baſtardie, and indignitie; the folly of imitation, the deceitfulneſſe of flatterie, and the groſeſt baſeneſſe of all baſeneſſe, to do whatſoeuer a greater power will command you. From the other, you haue taken the monſtrouſneſſe of your deformitie in apparell, exchanging the modeſt attire of the comely Hood, Cawle, Coyfe, handſome Dreſſe or Kerchiefe, to the cloudy Ruffianly broad-brim'd Hat, and wanton Feather, the the modeſt vpper parts of a concealing ſtraight gowne, to the looſe, laſciuious open embracement of a French dublet, being all vnbutton'd to entyce, all of one ſhape to hide deformitie, and extreme ſhort waſted to giue a moſt eaſie way to euery luxurious action: the glory of a faire large hayre, to the ſhame of moſt ruffianly ſhort lockes; the ſide, thicke-gather'd, and cloſe guarding Sauegards, to the ſhort, weake, thinne, looſe, and euery hand-entertaining ſhort baſſes; for Needles, Swords; for Prayer bookes, bawdy Iigs; for modeſt geſtures, gyant-like behauiours, and for womens modeſtie, all Mimicke and apiſh incivilitie: Theſe are your founders, from theſe you tooke your copies, and (without amendment) with theſe you will come to perdition.

Why the Author writ this.

Sophocles being asked why he preſented no women in his Tragedies but good ones; and *Euripides* none but bad ones? anſwered, hee preſented women as they ſhould be, but *Euripides* women as they were, So I preſent theſe Maſculine women in the deformities as they are, that I may call them backe to their modeſt comelineſſe in which they were.

The deſcription of a Maſculine Feminine

The modeſt comelineſſe in which they were? VVhy did euer theſe *Meare-maids*, or rather *Meare-Monſters* (that weare the Car-mans blocke, the Dutchmans feather *Vpſe-van-muffe*, the poore mans pate poul'd by a Treene diſh, the French doublet truſs'd with points, to *Mary Ambrus* light nether skirts, the Fooles Baudricke, and the Diuels Poniard. Did they euer know comelineſſe, or modeſtie? Fie, no, they neuer walkt in thoſe pathes; for theſe at the beſt are ſure but ragges of Gentry, torne from better pieces for their foule ſtaines, or elſe the adulterate branches of rich Stocks, that taking too much ſap from the roote, are cut away, and imploy'd in baſe vſes; or, if not ſo, they are the ſtinking vapours drawne from dunghils, which nouriſht in the higher Regions of the ayre, become Meteors and falſe fires blazing and flaſhing therein, and amazing mens mindes with their ſtrange proportions, till the ſubſtance of their pride being ſpent, they drop downe againe to the place from whence they came, and there rot and conſume vnpittied, and vn-remembred.

Deformitie is baſe and barbarous.

And queſtionleſſe it is true, that ſuch vvere the firſt beginners of theſe laſt deformities, for from any purer bloud would haue iſſued a purer birth: there would haue beene ſome ſparke of vertue: ſome excuſe for imitation: but this deformitie hath no agreement with goodneſſe, nor no difference againſt the weakeſt reaſon: it is all baſe, all barbarous. Baſe, in reſpect it offends man in the example, and God in the moſt vnnaturall vſe: Barbarous, in that it is exorbitant from Nature, and an *Antitheſis* to kinde, going aſtray (with ill-fauoured affectation) both in attire, in ſpeech, in manners, and (it is to bee feared) in the whole courſes and ſtories of their actions. VVhat can bee more barbarous, then with the gloſſe of mumming Art, to diſguiſe the beauty of their creations? To mould their bodies to euery deformed faſhion? their tongues to vile and horrible prophanations; and their hands to ruffianly and vnciuill actions? To haue their geſtures as pye-bald, and as motley-various as their diſguiſes; their ſoules fuller of infirmities then a horſe or proſtitute, and their mindes languiſhing in thoſe infirmities? If this bee yet barbarous, make the rude *Scythian*, the vntamed *Moore*, the naked *Indian*, or the wilde *Iriſh*, Lords and Rulers of well gouerned Cities.

But reſts this deformitie then onely in the baſer? in none but ſuch as are the beggery of deſert? that haue in them nothing but skyttiſhneſſe, & peeuiſhneſſe? that are liuing graues, vnwholeſome Sinkes? quartan Feuers for intolerable cumber, and the extreme iniury and wrong of nature? Are theſe, and none elſe guilty of this high Treaſon to God, and nature?

Of the better ſort guilty of this diſguiſe.

O yes, a world of other, many knowne great, thought good, wiſht happy, much loued, and moſt admired, are ſo foulely branded with this infamie of diſguiſe, and the markes ſticke ſo deepe on their naked faces, and more naked bodies, that not all the painting in *Rome* or *Fraunce* can conceale them, but euery eye diſcouers them almoſt as low as their middles.

Where the beſt painting is ſold.

It is an infection that emulates the plague, and throwes it ſelfe amongſt women of all degrees, all deſerts, and all ages; from the Capitoll to the Cottage, are ſome ſpots or ſwellings of this diſeaſe, yet euermore the greater the perſon is, the greater is the rage of this ſickneſſe, and the more they haue to ſupport the eminence of their Fortunes, the more they beſtowe in the augmentation of their deformities: not onely ſuch as will not worke to get bread, will finde time to weaue her ſelfe points to truſſe her looſe Breeches: and ſhee that hath pawned her credit to get a Hat, will ſell her Smocke to buy a Feather: Shee that hath giuen kiſſes to haue her hayre ſhorne, will giue her honeſtie to haue her vpper parts put into a French doublet: To conclude, ſhe that will giue her body to haue her bodie deformed, will not ſticke to giue her ſoule to haue her minde ſatisfied.

What women will doe for their pleaſures.

But ſuch as are able to buy all at their owne charges, they ſwimme in the exceſſe of theſe vanities, and will bee man-like not onely from the head to the waſte, but to the very foot, & in euery condition: man in body by attyre, man in behauiour by rude complement, man in nature by aptneſſe to anger, man in action by purſuing reuenge, man in wearing weapons man in vſing weapons: And in briefe, ſo much man in all things, that they are neither men, nor women, but iuſt good for nothing.

The exceſſe of the great perſons.

And can Greatneſſe and great Birth, great beauty, great bringing vp, and great riches, ſtoope

to

to the baſenes of theſe monſtrous imitations? What a woman is when her vertue is loſt. Why, what are all they when the face of vertue is diſguiſed, more then his ſiluer Bels on a Iacke an Apes coate that ſhew faire, and chyme ſweet; but ſaue not poore Iacke from one laſh of the whip, when his knauerie requires it? no more ſhall their greatneſſe or wealth ſaue them from one particle of diſgrace, which theſe monſtrous diſguiſes haue caſt vpon them.

Oh you that are the great rich builders of this huge frame or Maſſe of diſguiſes, remember what the Poet ſaith;

S.T. Overbury

As for the (oddes of ſexes) portion,
Nor will I ſhunne it, nor my ayme it make,
Birth, Beauty, wealth are nothing worth alone,
All theſe I would for good additions take:
Not for good parts, thoſe two are ill combin'd
whom any third things frō themſelues hath ioind.

Rather then theſe the obiect of my loue,
Let it be good; when theſe with vertue goe,
They (in themſelues indifferent) vertues proue,
For good like fire turnes all things to be ſo:
Gods Image in her ſoule, O let me place
My loue vpon; not Adams *in her face.*

That from the firſt there was difference in attire.

Remember how your Maker made for our firſt Parents coates, not one coat, but a coat for the man, and a coat for the woman; coates of ſeuerall faſhions, ſeuerall formes, and for ſeuerall vſes: the mans coat fit for his labour, the womans fit for her moddestie; and will you loſe the modell left by this great worke-maſter of Heauen?

The long hayre of a woman is the ornament of her ſexe, and baſhfull ſhamefaſtneſſe her chiefe honour: the long haire of a man, the vizard for a theeuiſh or murderous diſpoſition; and will you cut off that beauty, to weare the others villanie? The Veſtals in *Rome* wore comly garments of one piece from the neck to the heele; and the Sword-players motley doublets, with gaudy points: the firſt begot reuerence, the later laughter; and will you loſe that honor for the others ſcorne? the weapon of a vertuous woman was her teares, which euery good man pitied, and euery valiant man honoured: the weapon of a cruell man is his ſword, which neither Law allowes, nor reaſon defends, and will you leaue the excellent ſhield of innocence for this deformed inſtrument of diſgrace? Euen for goodnes ſake (that can euer pay her owne with her owne merits) looke to your reputations, which are vndermined with your owne Follies, and doe not become the idle Siſters of fooliſh *Don Quixote*, to beleeue euery vaine Fable which you reade, or to thinke you may bee attired like *Bradamant*, who was often taken for *Ricardetto* her brother; that you you may fight like *Marfiza* and winne husbands with conqueſt, or ride aſtryde like *Claridiana*, and make Gyants fall at your ſtirrops, (the Morals will giue you better meanings) which if you ſhunne, and take the

Of beauty and deformitie.

Women compared to *Don Quixote*.

Arioſt. Cant. 15.

the groſſe imitations, the firſt will depriue you of all good ſocietie; the ſecond, of noble affections; and the third, of all beloued modeſtie: you ſhall loſe all the charmes of womens naturall perfections, haue no preſence to winne reſpect, no beauty to inchaunt mens hearts, nor no baſhfulneſſe to excuſe the vildeſt imputations.

The fayreſt face couered with a foule vizard, begets nothing but affright or ſcorne, and the nobleſt perſon, in an ignoble diſguiſe, attaines to nothing but reproch, and ſcandall: Away then with theſe diſguiſes, and foule vizards, theſe vnnaturall paintings, and immodeſt diſcoueries; keepe thoſe parts concealed from the eyes, that may not bee touched with the hands: Let not a wandering and laſciuious thought read in an inticing Index the contents of an vnlawfull volume.

How women ſhould imitate nature.

Imitate nature: and as ſhee hath plac'd on the ſurface and ſuperficies of the earth, all things needfull for mans ſuſtenance, and neceſſarie vſe, as Hearbs, Plants, Fruits, Corne and ſuch like, but lockt vp cloſe in the hidden cauerns of the earth, all things which appertaine to his delight and pleaſure: as gold, ſiluer, rich Mynerals and precious Stones: ſo doe you diſcouer vnto men all things that are fit for them to vnderſtand from you: as baſhfulnes in your cheekes, chaſtitie in your eyes, wiſedome in your words, ſweetneſſe in your conuerſation, pitie in your hearts, and a generall and ſeuere modeſtie in the whole ſtruc-

ture

[illegible] the frame of your wonderfull compoſition: But for thoſe things which belong to his wanton and laſciuious delight and pleaſure: as eyes wandring, lips bylling, tongue intiſing, bared breſts ſeducing, and naked armes imbracing: O hide them, for ſhame hide them in the cloſeſt priſons of your ſtricteſt gouernment: ſhield them with modeſt and comely garments, ſuch as are warme and wholſome, hauing euery window cloſed with a ſtrong Caſement, and euery Loope-hole furniſht with ſuch ſtrong Ordnance, that no vnchaſte eye may come neere to aſſayle them, no laſciuious tongue wooe a forbidden paſſage, nor no prophane hand touch reliques ſo pure and religious: Guard them about with counter-ſkarfes of Innocence, Trenches of humane Reaſon, and impregnable walles of ſacred Diuinitie: not with Anticke diſguiſe and Mimicke fantaſticknesse, where euery window ſtands open like the Suburra, and euery window a Curtizan with an inſtrument, like ſo many Syrens, to inchant the weake paſſenger to ſhipwracke and deſtruction. Thus ſhall you bee your ſelues againe, and liue the moſt excellenteſt creatures vpon earth, things paſt example, paſt all imitation.

A ſtreet where the Curtizans dwelt in *Rome*.

Remember, that God in your firſt creation did not forme you of ſlyme and earth, like man, but of a more pure and refined metall, a ſubſtance much more worthy; you in whom are all the harmonies of life, the perfection of Symetry, the true

true and curious conſent of the moſt faireſt colours & the wealthy Gardens which fill the world with liuing Plants. Doe but you receiue vertuous In-mates (as what Palaces are more rich to receiue heauenly meſſengers?) and you ſhall draw mens ſoules vnto you with that ſeuere, deuout, and holy adoration, that you ſhall neuer want prayſe, neuer loue, neuer reuerence.

The excuſe of great perſons.

But now me thinkes I heare the witty-offending great ones reply in excuſe of their deformities: What, is there no difference amongſt Women? no diſtinction of places, no reſpect of Honours, nor no regard of blood, or allyance? Muſt there bee a parity of ſhapes betweene Noble and ignoble, betweene the generous ſpirit and the baſe Mechanicke; ſhall we be all co-heires of one honour, one eſtate and one habit? O Men, you are then too tyrannous, and not onely iniure Nature, but alſo breake the lawes and cuſtomes of the wiſeſt Princes. Are not Biſhops knowne by their Myters, Princes by their Crownes, Iudges by their Robes, And Knights by their Spurres? but poore Women haue nothing (how great ſoeuer they bee) to diuide themſelues from the enticing ſhewes or mouing Images which do furniſh moſt ſhops in the City. What is it that eyther the Lawes haue allowed to the greateſt Ladies, cuſtome found conuenient, or their bloods or places challenged, which hath not beene ingroſt into the City with as great greedineſſe, and pretence of

The Citie accuſed.

The Cities Pride.

true ſtyles, as if the ſurceaſe from this imitation were the vtter breach of their Charters euerlaſtingly.

Bringing in of forraine faſhions.

For this cauſe, theſe Apes of the City haue intiſed forraine Nations to their Cels, and there cōmitting groſſe adultery with their Gewgawes, haue brought out ſuch vnnaturall conceptions, that the whole world is not able to make a *Democritus* big enough to laugh at their fooliſh ambitions. Nay, the very Art of Painting (which to the laſt Age ſhall euer be held in deteſtation) they haue ſo cunningly ſtoln and hidden amongſt their husbands hoords of treaſure, that the decayed ſtocke of Proſtitution (hauing little other reuenues) are hardly in bringing their action of *Detinue* againſt them. Hence (being thus troubled with theſe *Popeniays*, & loth ſtill to march in one ranke with fooles and *Zanyes*) haue proceeded theſe diſguiſed deformities, not to offend the eyes of goodneſſe, but to ieer with ridiculous contempt the neuer-to-be-ſatisfied appetites of theſe groſſe and vnwomanly immodeſt: nay, looke if this very laſt edition of diſguiſe, this which is ſo full of faults, corruptions and falſe quotations, this bayt which the Diuel hath layd to catch the ſoules of wanton Women, be not as frequent in the demy-Palaces of Burgars and Citizens, as it is either at Maske, Tryumph, Tiltyard, or Play-houſe. Call but to account the Taylors that are contained within the Circumference of the Walles of the City, and

Citizens blamed for painting.

Citizens got into this new diſguiſe.

and let but their Bils and their hard reckonings bee iuſtly ſummed together, and it will bee found they haue raiſed more new foundations of this new diſguiſe, and metamorphoſed more modeſt old garments, to this new manner of ſhort baſes and French doublet (onely for the vſe of Freemens wiues and their children) in one moneth, then hath beene worne in Court, Suburbs, or Countrey, ſince the vnfortunate beginning of the firſt diuelliſh inuention.

Let therefore the powerfull Statute of Apparell but lift vp his Battle-Axe, and cruſh the offenders in pieces, ſo as euery one may bee knowne by the true badge of their bloud, or Fortune: and then theſe *Chymera's* of deformitie will bee ſent backe to hell, and there burne to Cynders in the flames of their owne malice.

Thus, mee thinkes, I heare the beſt offenders argue, nor can I blame a hye bloud to ſwell when it is coupled and counter-checkt with baſeneſſe and corruption; yet this ſhewes an anger paſſing neere a kinne to enuy, and alludes much to the ſaying of an excellent Poet:

Women neuer
Loue beauty in their Sexe, but enuy euer.

They haue *Cæſars* ambition, and deſire to bee one and alone, but yet to offend themſelues, to grieue others, is a reuenge diſſonant to Reaſon; &

as

as *Euripides* ſaith, a woman of that malicious nature is a fierce Beaſt, and moſt pernicious to the Common-wealth, for ſhe hath power by example to doe it a world of iniury. But farre bee ſuch cruelty from the ſoftneſſe of their gentle diſpoſitions: O let them remember what the Poet ſaith:

Eur. in Trag.

Women be
Fram'd with the ſame parts of the minde as we:
Nay Nature triumpht in their beauties birth,
And women made the glory of the earth,
The life of beauty, in whoſe ſimple breſts,
(As in her faireſt lodging) Vertue reſts:
Whoſe towring thoughts, attended with remorſe,
Doe make their faireneſſe be of greater force.

But when they thruſt vertue out of doores, and giue a ſhameleſſe libertie to euery looſe paſſion, that either their weake thoughts ingenders, or the diſcourſe of wicked tongues can charme into their yeelding boſomes (much too apt to bee opened with any pick-locke of flattering and deceitfull inſinuation) then they turne Maskers, Mummers, nay Monſters in their diſguiſes, and ſo they may catch the bridle in their teeth, and runne away with their Rulers, they care not into what dangers they plunge either their Fortunes or Reputations, the diſgrace of the whole Sexe, or the blot and obloquy of their priuate Families, according to the ſaying of the Poet

What makes Women to deforme themſelues.

Such

E. Spenſer.

Such is the crueltie of womenkinde,
When they haue ſhaken off the ſhamefac'd band
With which wiſe Nature did them ſtrongly binde,
T'obey the heſts of mans well-ruling hand;
That then all Rule and Reaſon they withſtand
To purchaſe a licentious libertie;
But vertuous women wiſely vnderſtand,
That they were borne to milde humilitie,
Vnleſſe the heauens them lift to lawfull ſoueraintie.

A warning to Husbands and Fathers.

To you therefore that are Fathers, Husbands, or Suſtainers of theſe new *Hermaphrodites*, belongs the cure of this Impoſtume; it is you that giue fuell to the flames of their wilde indiſcretion. You adde the oyle which makes their ſtinking Lamps defile the whole houſe with filthy ſmoke, and your purſes purchaſe theſe deformities at rates, both deare and vnreaſonable. Doe you but now cloſe your liberall hands, or take a ſtrict account of the imployment of the treaſure you giue to their neceſſarie maintenance, and theſe exceſſes will either ceaſe, or elſe dye ſmothered in priſon in the Taylors Trunkes for want of Redemption.

Seneca de Ben. l. 2.

Seneca (ſpeaking of liberalitie) will by no meanes allow that any man ſhould beſtowe either on friend, wife or children, any treaſure to be ſpent vpon ignoble vſes, for it not onely robs the party of the honour of bounty, and takes from the deed the name of a Benefit, but alſo makes him con-

ſcious,

ſcious, & guiltie of the crimes which were purchaſt by ſuch a patience? Doe therefore the Fathers of Seneca, and your Wiues and Daughters will be the Co-heires of modeſtie.

Lycurgus the law giuer made it death in one of his Statutes, to bring in any new cuſtome into the Common wealth: Doe you thinke it the vtter loſſe of your fauour and bounty, to haue brought into your Family, any new faſhion or diſguiſe, that might either deforme Nature, or bee an iniury to modeſtie? ſo ſhall ſhamefaſtnes and comelineſſe euer liue vnder your roofe, and your Wiues and Daughters like Vines and faire Oliues, euer ſpread with beauty round about your Tables.

Lycurgus Law againſt nouelties.

The *Lacedemonians* ſeeing that their children were better taught by examples, then precepts; had hanging in their houſes in faire painted tables all the Vertues and Vices that were in thoſe dayes raigning, with their rewards, and puniſhments. O haue you but in your houſes the faſhions of all attires conſtantly, and without change held and ſtill followed through all the parts of Chriſtendom. Let them but ſee the modeſt Dutch, the ſtately Italian, the rich Spaniard, and the courtly French, with the reſt, according to their climates, and they will bluſh, that in a full fourth part of the world there cannot be found one piece of a Character, to compare or liken with the abſurditie of their Maſculine Inuention; nay, they ſhall ſee, that their naked Countreyman, which

The cuſtome of thr Lacedemonians.

had

had liberty with his Sheeres to cut from euery Nation of the World, one piece or patch to make vp his garment, yet amongſt them all could not find this *Miſſelanie* or mixture of deformities, which onely by thoſe (which whilſt they retained any ſparke of womanhood, were both loued and admired;) is looſely, indiſcreetly, wantonly and moſt vnchaſtely inuented.

And therefore to knit vp this imperfect Declamation, let euery Female-Maſculine that by her ill example is guilty of Luſt, or Imitation, caſt off her deformities, and cloath her ſelfe in the rich garment which the Poet beſtowes vpon her in theſe Verſes following:

Thoſe Vertues that in women merit praiſe,
Are ſober ſhewes without, chaſt thoughts within,
True Faith and due obedience to their mate,
And of their children honeſt care to take.

FINIS.